

and the only weapon, that both preserved Constantine's person, and avenged him of his enemies [Eusebius lib 10 cap 8].

THE PRAISE OF THE HOLY SCRIPTURES

But now what piety without truth? what truth (what saving truth) without the word of God? What word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. John 5:39. Isa 8:20. They are commended that searched and studied them. Acts 17:11 and 8:28,29. They are reproved that were unskillful in them, or slow to believe them. Matt 22:29. Luke 24:25. They can make us wise unto salvation. 2 Tim 3:15. If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us.

Tolle, lege; Tolle, lege, Take up and read, take up and read the Scriptures [S. August. confess. lib 8 cap 12], (for unto them was the direction) it was said unto S. Augustine by a supernatural voice. "Whatsoever is in the Scriptures, believe me," saith the same S. Augustine, "is high and divine; there is verily truth, and a doctrine most fit for the refreshing of men's minds, and truly so tempered, that everyone may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true Religion requireth." [S. August. de utilitcredendi cap. 6] Thus S. Augustine. and S. Jerome: "Ama scripturas, et amabit te sapientia etc." [S. Jerome. ad Demetriad] Love the Scriptures, and wisdom will love thee. And S. Cyril against Julian; "Even boys that are bred up in the Scriptures, become most religious, etc. [S. Cyril. 7 contra Iulianum] But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practiced, or hoped for, is contained in them? or three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from Christ's time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture? "I adore the fulness of the Scripture," saith Tertullian against Hermogenes. [Tertul. advers. Hermo.] And again, to Apelles an heretic of the like stamp, he saith; "I do not admit that which thou bringest in (or concludest) of thine own (head or store, de tuo) without Scripture." [Tertul. de carne Christi.] So Saint Justin Martyr before him; "We must know by all means," saith he, "that it is not lawful (or possible) to learn (anything) of God or of right piety, save only out of the Prophets, who teach us by divine inspiration." So Saint Basil after Tertullian, "It is a manifest falling way from the Faith, and a fault of presumption, either to reject any of those things that are written, or to bring in (upon the head of them) any of those things that are not written. We omit to cite to the same effect, S. Cyril B. of Jerusalem in his 4::Cataches., Saint Jerome against Helvidius, Saint Augustine in his 3::book against the letters of Petilian, and in very many other places of his works. Also we forbear to descend to later Fathers, because we will not weary the reader. The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them, of curiosity, if we be not content with them? Men talk much of [an olive bow wrapped about with wood, whereupon did hang figs, and bread, honey in a pot, and oil], how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turned copper into gold; of Cornucopia, that it had all things necessary for food in it, of Panaces the herb, that it was good for diseases, of Catholicon the drug, that it is instead of all purges; of Vulcan's armor, that it was an armor of proof against all thrusts, and all blows, etc. Well, that which they falsely or vainly attributed to these things for bodily god, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not only an armor, but also a whole armory of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of Manna, or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of wholesome food, against fenowed traditions; a Physician's shop (Saint Basil called it) [S. Basil in Psal. primum.] of preservatives against poisoned heresies; a Pandect of profitable laws, against rebellious spirits; a treasury of most costly jewels, against beggarly rudiments; finally a fountain of most pure water springing up unto everlasting life. And what marvel? The original thereof being from heaven, not from earth; the author being God, not man; the inditer, the holy spirit, not the wit of the Apostles or Prophets; the Penmen such as were sanctified from the womb, and endued with a principal portion of God's spirit; the matter, verity, piety,

purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away: Happy is the man that delighted in the Scripture, and thrice happy that meditateth in it day and night.

TRANSLATION NECESSARY

But how shall men meditate in that, which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, "Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me." [1 Cor 14] The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest. Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them.

The Scythian counted the Athenian, whom he did not understand, barbarous; [Clem. Alex. 1 Strom.] so the Roman did the Syrian, and the Jew (even S. Jerome himself called the Hebrew tongue barbarous, belike because it was strange to so many) [S. Jerome. Damaso.] so the Emperor of Constantinople [Michael, Theophili fil.] calleth the Latin tongue, barbarous, though Pope Nicolas do storm at it: [2::Tom. Concil. ex edit. Petri Crab] so the Jews long before Christ called all other nations, Lognazim, which is little better than barbarous. Therefore as one complaineth, that always in the Senate of Rome, there was one or other that called for an interpreter: [Cicero 5::de finibus.] so lest the Church be driven to the like exigent, it is necessary to have translations in a readiness. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered [Gen 29:10]. Indeed without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which is deep) [John 4:11] without a bucket or something to draw with; or as that person mentioned by Isaiah, to whom when a sealed book was delivered, with this motion, "Read this, I pray thee," he was fain to make this answer, "I cannot, for it is sealed." [Isa 29:11]

THE TRANSLATION OF THE OLD TESTAMENT OUT OF THE HEBREW INTO GREEK

While God would be known only in Jacob, and have his Name great in Israel, and in none other place, while the dew lay on Gideon's fleece only, and all the earth besides was dry; then for one and the same people, which spake all of them the language of Canaan, that is, Hebrew, one and the same original in Hebrew was sufficient. [S. August. lib 12 contra Faust c32] But, when the fulness of time drew near, that the Sun of righteousness, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stir up the spirit of a Greek Prince (Greek for descent and language) even of Ptolemy Philadelph King of Egypt, to procure the translating of the Book of God out of Hebrew into Greek. This is the translation of the Seventy Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint John Baptist did among the Jews by vocal. For the Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in Kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common. Again, the Greek tongue was well known and made familiar to most inhabitants in Asia, by reason of the conquest that there the Grecians had made, as also by the Colonies, which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Africa too. Therefore the word of God being set forth in Greek, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first Preachers of

the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. It is certain, that that Translation was not so sound and so perfect, but it needed in many places correction; and who had been so sufficient for this work as the Apostles or Apostolic men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather than making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a Translations to serve their own turn, and therefore bearing a witness to themselves, their witness not to be regarded. This may be supposed to be some cause, why the Translation of the Seventy was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila fell in hand with a new Translation, and after him Theodotion, and after him Symmachus; yea, there was a fifth and a sixth edition, the Authors whereof were not known. [Epiphan. de mensur. et ponderibus.] These with the Seventy made up the Hexapla and were worthily and to great purpose compiled together by Origen. Howbeit the Edition of the Seventy went away with the credit, and therefore not only was placed in the midst by Origen (for the worth and excellency thereof above the rest, as Epiphanius gathered) but also was used by the Greek fathers for the ground and foundation of their Commentaries. Yea, Epiphanius above named doeth attribute so much unto it, that he holdeth the Authors thereof not only for Interpreters, but also for Prophets in some respect [S. August. 2::de doctrin. Christian c. 15]; and Justinian the Emperor enjoining the Jews his subjects to use especially the Translation of the Seventy, rendreth this reason thereof, because they were as it were enlightened with propheticall grace. Yet for all that, as the Egyptians are said of the Prophet to be men and not God, and their horses flesh and not spirit [Isa 31:3]; so it is evident, (and Saint Jerome affirmeth as much) [S. Jerome. de optimo genere interpret.] that the Seventy were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the Original, and sometimes to take from it; which made the Apostles to leave them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance. This may suffice touching the Greek Translations of the Old Testament.

TRANSLATION OUT OF HEBREW AND GREEK INTO LATIN

There were also within a few hundred years after CHRIST, translations many into the Latin tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many Countries of the West, yea of the South, East and North, spake or understood Latin, being made Provinces to the Romans. But now the Latin Translations were too many to be all good, for they were infinite (Latini Interprets nullo modo numerari possunt, saith S. Augustine.) [S. Augustin. de doctr. Christ. lib 2 cap II]. Again they were not out of the Hebrew fountain (we speak of the Latin Translations of the Old Testament) but out of the Greek stream, therefore the Greek being not altogether clear, the Latin derived from it must needs be muddy. This moved S. Jerome a most learned father, and the best linguist without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountain with that evidence of great learning, judgment, industry, and faithfulness, that he had forever bound the Church unto him, in a debt of special remembrance and thankfulness.

THE TRANSLATING OF THE SCRIPTURE INTO THE VULGAR TONGUES

Now through the Church were thus furnished with Greek and Latin Translations, even before the faith of CHRIST was generally embraced in the Empire; (for the learned know that even in S. Jerome's time, the Consul of Rome and his wife were both Ethnics, and about the same time the greatest part of the Senate also) [S. Jerome. Marcell.Zosim] yet for all that the godly-learned were not content to have the Scriptures in the Language which they themselves understood, Greek and Latin, (as the good Lepers were not content to fare well themselves, but acquainted their neighbors with the store that God had sent, that they also might provide for themselves) [2 Kings 7:9] but also for the behoof and edifying of the unlearned which hungered and thirsted after righteousness, and had souls to be saved as well as they, they provided Translations into

the vulgar for their Countrymen, insomuch that most nations under heaven did shortly after their conversion, hear CHRIST speaking unto them in their mother tongue, not by the voice of their Minister only, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First S. Jerome saith, *Multarum gentium linguis Scriptura ante translata, docet falsa esse quae addita sunt*, etc. i.e. "The Scripture being translated before in the languages of many Nations, doth show that those things that were added (by Lucian and Hesychius) are false." [S. Jerome. praef. in 4::Evangel.] So S. Jerome in that place. The same Jerome elsewhere affirmeth that he, the time was, had set forth the translation of the Seventy suae linguae hominibus, i.e., for his countrymen of Dalmatia [S. Jerome. Sophronio.] Which words not only Erasmus doth understand to purport, that S. Jerome translated the Scripture into the Dalmatian tongue, but also Sixtus Senensis [Six. Sen. lib 4], and Alphonsus a' Castro [Alphon. lb 1 ca 23] (that we speak of no more) men not to be excepted against by them of Rome, do ingenuously confess as much. So, S. Chrysostom that lived in S. Jerome's time, giveth evidence with him: "The doctrine of S. John [saith he] did not in such sort [as the Philosophers' did] vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people translated it into their [mother] tongue, and have learned to be [true] Philosophers," he meaneth Christians. [S. Chrysost. in Johan. cap.I. hom.I.] To this may be added Theodoret, as next unto him, both for antiquity, and for learning.

His words be these, "Every Country that is under the Sun, is full of these words (of the Apostles and Prophets) and the Hebrew tongue [he meaneth the Scriptures in the Hebrew tongue] is turned not only into the Language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the Languages that any Nation useth. [Theodor. 5. Therapeut.] So he. In like manner, Ulfilas is reported by Paulus Diaconus and Isidor (and before them by Sozomen) to have translated the Scriptures into the Gothic tongue: [P. Diacon. li. 12.] John Bishop of Sevil by Vasseus, to have turned them into Arabic, about the year of our Lord 717; [Vaseus in Chron. Hispan.] Bede by Cistertiensis, to have turned a great part of them into Saxon: Efnard by Trithemius, to have abridged the French Psalter, as Bede had done the Hebrew, about the year 800: King Alfred by the said Cistertiensis, to have turned the Psalter into Saxon: [Polydor. Virg. 5 histor.] Methodius by Aventinus (printed at Ingolstadt) to have turned the Scriptures into Slavonian: [Aventin. lib. 4.] Valdo, Bishop of Frising by Beatus Rhenanus, to have caused about that time, the Gospels to be translated into Dutch rhythm, yet extant in the Library of Corbinian: [Circa annum 900. B. Rhenan. rerum German. lib 2.] Valdus, by divers to have turned them himself into French, about the year 1160: Charles the Fifth of that name, surnamed the Wise, to have caused them to be turned into French, about 200 years after Valdus his time, of which translation there be many copies yet extant, as witnesseth Beroaldus. Much about that time, even in our King Richard the second's days, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seen with divers, translated as it is very probable, in that age. So the Syrian translation of the New Testament is in most learned men's Libraries, of Widminstadius his setting forth, and the Psalter in Arabic is with many, of Augustinus Nebiensis' setting forth. So Postel affirmeth, that in his travel he saw the Gospels in the Ethiopian tongue; And Ambrose Thesius allegeth the Psalter of the Indians, which he testifieth to have been set forth by Potken in Syrian characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord Cromwell in England, [Thuan.] or by the Lord Radeville in Polony, or by the Lord Ungnadius in the Emperor's dominion, but hath been thought upon, and put in practice of old, even from the first times of the conversion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalms, "As we have heard, so we have seen." [Ps 48:8]

THE UNWILLINGNESS OF OUR CHIEF ADVERSARIES, THAT THE SCRIPTURES SHOULD BE DIVULGED IN THE MOTHER TONGUE, ETC.

Now the Church of Rome would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: [Sophecles] they must first get a licence in writing before they may use them, and to get that, they must approve themselves to their

Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition. Howbeit, it seemed too much to Clement the Eighth that there should be any Licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of Pius the Fourth. [See the observation (set forth by Clemen. His authority) upon the 4. rule of Pius the 4. his making in the index, lib. prohib. pag. 15. ver. 5.] So much are they afraid of the light of the Scripture, (Lucifugae Scripturarum, as Tertulian speaketh) that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the Licence of their own Bishops and Inquisitors. Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not ashamed to confess, that we forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both.

Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit; [Tertul. de resur. carnis.] neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reproved [John 3:20]: neither is it the plaine dealing Merchant that is unwilling to have the weights, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

THE SPEECHES AND REASONS, BOTH OF OUR BRETHREN, AND OF OUR ADVERSARIES AGAINST THIS WORK

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before: and ask what may be the reason, what the necessity of the employment: Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, here silver with dross, her wine with water, her milk with lime? (Lacte gypsum male miscetur, saith S. Ireney,) [S. Iren. 3. lib. cap. 19.] We hoped that we had been in the right way, that we had the Oracles of God delivered unto us, and that though all the world had cause to be offended and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Hath the bread been delivered by the fathers of the Church, and the same proved to be lapidosus, as Seneca speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of Judah and Jerusalem, like Sanballat in Nehemiah, mock, as we hear, both the work and the workmen, saying; "What do these weak Jews, etc. will they make the stones whole again out of the heaps of dust which are burnt? although they build, yet if a fox go up, he shall even break down their stony wall." [Neh 4:3] Was their Translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholics (meaning Popish Romanists) always go in jeopardy, for refusing to go to hear it? Nay, if it must be translated into English, Catholics are fittest to do it. They have learning, and they know when a thing is well, they can manum de tabula. We will answer them both briefly: and the former, being brethren, thus, with S. Jerome, "Damnamus veteres? Minime, sed post priorum studia in domo Domini quod possumus laboramus." [S. Jerome. Apolog. advers. Ruffin.] That is, "Do we condemn the ancient? In no case: but after the endeavors of them that were before us, we take the best pains we can in the house of God." As if he said, Being provoked by the example of the learned men that lived before my time, I have thought it my duty, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to God's Church, lest I should seem to laboured in them in vain, and lest I should be thought to glory in men, (although ancient,) above that which was in them. Thus S. Jerome may be thought to speak.

A SATISFACTION TO OUR BRETHREN

And to the same effect say we, that we are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's (if there were any translation, or correction of a translation in his time) or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance. The judgment of Aristotle is worthy and well known: "If Timotheus had not been, we had not had

much sweet music; but if Phrynis [Timotheus his master] had not been, we had not had Timotheus." Therefore blessed be they, and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of a hidden treasure, and of a fountain that is sealed, there is no profit, as Ptolemy Philadelph wrote to the Rabbins or masters of the Jews, as witnesseth Epiphanius: [S. Epiphan. loco ante citato.] and as S. Augustine saith; "A man had rather be with his dog than with a stranger (whose tongue is strange unto him)." [S. Augustin. lib. 19. de civil. Dei. c. 7.] Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. The vintage of Abienzer, that strake the stroke: yet the gleaning of grapes of Ephraim was not to be despised. See Judges 8:2. Joash the king of Israel did not satisfy himself, till he had smitten the ground three times; and yet he offended the Prophet, for giving over then. [2 Kings 13:18-19] Aquila, of whom we spake before, translated the Bible as carefully, and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews, to be called accurately done, as Saint Jerome witnesseth. [S. Jerome. in Ezech. cap. 3.] How many books of profane learning have been gone over again and again, by the same translators, by others? Of one and the same book of Aristotle's Ethics, there are extant not so few as six or seven several translations. Now if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which today flourisheth, but tomorrow is cut down; what may we bestow, nay what ought we not to bestow upon the Vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth forever? And this is the word of God, which we translate. "What is the chaff to the wheat, saith the Lord?" [Jer 23:28] Tanti vitreum, quanti verum margaritum (saith Tertullian,) [Tertul. ad Martyr.] if a toy of glass be of that reckoning with us, how ought we to value the true pearl? [Jerome. ad Salvin.] Therefore let no man's eye be evil, because his Majesty's is good; neither let any be grieved, that we have a Prince that seeketh the increase of the spiritual wealth of Israel (let Sanballats and Tobiahs do so, which therefore do bear their just reproof) but let us rather bless God from the ground of our heart, for working this religious care in him, to have the translations of the Bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honour than this? and wherein could they that have been set a work, approve their duty to the King, yea their obedience to God, and love to his Saints more, than by yielding their service, and all that is within them, for the furnishing of the work? But besides all this, they were the principal motives of it, and therefore ought least to quarrel it: for the very Historical truth is, that upon the importunate petitions of the Puritans, at his Majesty's coming to this Crown, the Conference at Hampton Court having been appointed for hearing their complaints: when by force of reason they were put from other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift; yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this Translation which is now presented unto thee. Thus much to satisfy our scrupulous Brethren.

AN ANSWER TO THE IMPUTATIONS OF OUR ADVERSARIES

Now to the latter we answer; that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession, (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the King's speech, which he uttereth in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, Verum ubi multa nitent in carmine, non ego paucis offendor